

OBSERVATIONS
ON
PROPHETIC
TIME
AND
SIMILITUDES.

PART SECOND.



By JAMES PURVES



The vision is yet for an appointed time, &c.

Habakuk ii. 3.

*But it shall come to pass, that at the evening-time
it shall be light.*

Zechariah xiv. 7.

The last clause might, according to the *hebrew*,
be read thus; *לער ערב* after the time of the *ev-*
ening, it shall be light. For the particle *ל* as was
observed *part first page 8th*, doth frequently
signify *after*. Besides the instances there given,
see *II. Sam. xiii. 23. Num. i. 1. I. Kings iii. 18.*



EDINBURGH PRINTED MDCCLXXVIII.

2222 VATIONS

100

PROBATION

THE

OF

2222 VATIONS



Th
part,
witne
Bu
sum
part;
as ha
more
The
to th
ome
to be
ent I
the r
in Br
Witne
that i
bout
faith
God
that i
Th
to, a
fered
thing
subje
infall
(of w
wher
it be c
Reaso
An
mista
first p
by m

To the R E A D E R.

THE time principally treated of in this *second* part, is the *three days and a half* in which the *witnesses* are said to ly dead, *Rev. xi. 9, 11.*

But it was thought expedient to give a short summary of the numbers treated of in the *first* part; not only for the benefit of such readers as have not seen *the first*, but also to give a more short and expeditious view of them.

Though some things that are here said relative to the *three days and a half*, may appear new to some; yet the general truth of the subject seems to be confessed, by the generality of the different Parties in this land, that profess to favour the *reformation* contended for by the *late martyrs* in Britain; for they seem all to confess that the *Witnesses* were either killed at the *Revolution*, or that something very like death befell them about that time. But as none should rest their faith on the *wisdom of men*, but on the word of God; the *Reader* is desired to try every thing that is here said, by that unerring rule.

This subject is certainly worth enquiring into, and such as find fault with what is here offered, ought to favour the public with something more *Rational*, and *Scriptural*, upon the subject. And as the *Author* doth not pretend to infallibility; he will take it as a kindness in any, (of what ever *communion*,) who shall point out wherein he may be mistaken in any thing: If it be done, in a way becoming men endued with *Reason*, and favoured with *Divine Revelation*.

An opportunity is here taken, to correct a mistake in the translation of *Dan. viii. 13. Part first page 1st* at the foot; which was occasioned by mistaking the letter *o* for *0*, in a small copy

of the *Heb. Bible*; the words שמע חת being set thus שמעתה looked like חת in the *bithpael conjugation*, with the *pricle* *ו* who or which prefixt.

The doctrine that was drawn from it, is no way inconsistent with the scope of *revealed truth*; but to give a just view of the *original text*, the 13 & 14 verses of the viii. chapter of *Daniel*, are here set down and translated as follows.

³ ואשמעה ² אחד ¹ 13 And ¹ I ² heard ² one ³ faint ⁴
⁷ קדוש ⁶ מדבר ⁵ ויאמר ⁴ speaking ⁵, and ⁶ one ⁸ faint ⁹ said
¹ אחד ⁰ קדוש ⁹ לפלמוני ³ to ⁰ that ¹ certain ¹ one ¹ that ²
⁵ המדבר ⁴ עד ³ מתי ² was ³ speaking ³, unto ⁴ when ⁵
⁸ החזון ⁷ התמיד ⁶ ו- (or what time) shall be the ⁶ conti-
¹ הפשע ⁰ שמע חת ⁹ nual ⁷ vision ⁶, even ⁸ the ⁹ defo-
⁶ וקדוש ⁵ וצבא ⁴ מרמס: ³ lating ⁰ transgression ⁹, to ¹ suf-
⁵ ויאמר ⁴ עלי ³ עד ² 14 And ¹ he ² said ² unto ³ me ⁴,
⁸ ערב ⁷ בקר ⁶ אלפים ⁵ unto ⁵ the ⁶ evening ⁶ of ⁷ the ⁷
² מאור ¹ ושלש ⁹ ושלש ⁸ morning ⁷, shall be two ⁸ thou-
⁵ וינצוק ⁴ קדוש: ³ shall ⁴ be ⁴ justified ⁴.

The word rendered *continual*, is variously translated in our *English Bible*, but oftenest *continually* and next *continual*; see a few instances of the last, Num. iv. 7. לחם ² התמיד ¹ continual ² bread ¹, and xxviii. 33. עלת ² התמיד ¹ continual ² burnt-offering ¹. II. Kin. xxv. 30. ארחה ² תמיד ¹ continual ² allowance ¹. Prov. xv. 15. משחה ² תמיד ¹ continual ² feast. see also *part first* p. 2, 4, 6.

That these *observations* may tend to the *instruction* and *comfort* of every sincere *Reader*, is the earnest desire of a *Friend to Truth*.

Edin. 30. Sept. 1778.

concerning the Number of the Beast, Rev. xiii. 18.

SOME have thought that a combination of Hebrew or Greek letters, the corresponding numbers of which will make 666, should shew the Beast's name; and others have offered considerable reasons against such an explanation.

I shall not here enter into a defence of either of these opinions; but as one* whose sentiments on some things I much esteem, has adopted the first, and applied it to show, that the *beast* described Rev. xiii. from verse 11. to the end, is the *Roman or Latin Beast*; I shall by the same mode of explanation, show, that the Hebrew and Greek letters, whose numbers will make 666, will combine to point out (at least) as clearly that the *Royal Supremacy in Great Britain*, is the *Beast* there described.

The *Author* referred to above, proceeds thus,
 "A Table of the Name and number of the Beast.

1. in Hebrew

R	200
O	6
M	40
I	10
I	10
T	400

Romijith 666

Roman.

2. in Greek

λ	30
α	1
τ	30
ε	5
ι	10
γ	30
ο	70
ς	200

Latinus 666

Latin."

It might here be observed, that the Name should express the thing to which it belongs; but what is found by this table, doth only at most express the quality of the thing sought,

*Mr. Murray, in his lectures on Rev. 1777.

not the thing itself. So that the name of the *beast* or at least the greatest part of it is still undetermined, and may be either, *Roman Kings*, *Roman Popes* or *Roman Emperors*; *Latin Language*, or any thing to which the *Adjective* roman or latin will agree. Therefore this name found by this combination of letters, is very defective and indeterminate.

I shall now upon the same plan propose the following Tables, of the name and number of the *beast*; to any who chuse to consider them.

First from the Hebrew thus,

* G. B R I T A N *	T U L L S I O	3	* R. S U P R E M E S I *	L A T I N E L E M E N T S	200		
		2			60		
		200			6		
		10			80		
		400			200		
		1			5		
		50			40		
		666			666		

When the *Hebrew* letters in these Tables, (whose numbers make that of the *beast*, 666, in each) are expressed by letters in the *English* alphabet which correspond in sound, the one Table will show that the *beast's* name is *R. Supremesi*, and the other that its place is *G. Britan*.

Few that are acquaint with *English*, or the *British* dialect, would doubt that these words meant *Royal Supremacy*, and *Great Britain*, if they either read, or heard them pronounced.

In which case, they would solve two very special questions concerning the beast whose number is 666. For should it be asked, what is this beast? the answer from one table (as has been noticed) is, it is *R. Supremesi*. Should it also be asked, where is this *R. Supremesi* exercised? the answer from the other Table is, it is in *G. Britan*. Should it be further asked what this *R. Supremesi* is? how it is supported? and what it produces? These letters as *initials*, will form words very descriptive of these particulars, thus;

It is	{	Rebellious
	{	Supremacy, 1
	{	Ufurped
Supported by	{	Prerogatives. 2
	{	Rapacious
	{	Emoluments. 3
Producing	{	Mutilated
	{	Equity, 4
	{	Sordid
	{	Injunctions. 5

1 It is *Rebellion* against the KING of heaven. to take the managment of his church without his consent, and use it against his command; yet this is done in *Britain* by the *royal supremacy*; in regulating the affairs of the church, and imputing pastors upon the people against their choice.

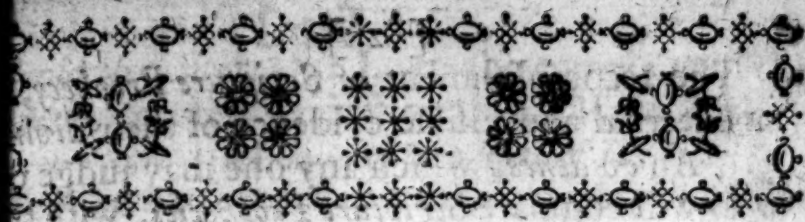
2 All prerogatives are usurped that are held without right; and such are the claims of *supreme head of the church*, and *power to pardon* such as are condemned by law; for no man or number of men can give a right to these; and no proof can be produced, that ever God gave such a right to any king, of *England* or *elsewhere*.

5 All acts and proclamations, enforcing
cruel measures and oppressive exactions; may
be called **fordid injunctions**.

ⲡ	100	ⲙ	40
ⲟ	70	ⲉ	5
ⲓ	10	ⲕ	3
ⲁ	1	ⲗ	1
ⲛ	30	ⲙ	30
ⲛ	200	ⲛ	8
ⲏ	8	ⲣ	50
ⲡ	80	Ⲕ	2
ⲑ	100	ⲑ	100
ⲉ	5	ⲉ	5
ⲙ	40	ⲓ	10
ⲉ	5	ⲧ	300
ⲕ	7	ⲁ	1
ⲓ	10	ⲣ	50
		ⲓ	10
		ⲁ	1
		ⲣ	50

The letters in the left hand Table, whose numbers added together make 666, the number of the *Beast*; do also form these words,
 Ροιαλ Σηπρεμεζι.
Royal Sêpremezi
 which expresses *royal supremacy*, as full & plain as can be done in *English*, by *Greek* letters: For the *Heb. & Gr.* have no *or y*, and *s* or *z* agrees nearly with the soft sound of *c*, in

The words formed by the letters in the other Table, are Μεγαλην Βριτανιαν i. e. *Great Britain*. So if this be the true & proper way to find the *Beast's Name*, it surprisngly confirms what is said of *this beast*, in *part first*; though what is there said, has no dependence on this.



OBSERVATIONS ON PROPHETIC TIME &c.

THE consideration, and study of *prophetic time*; is sufficiently recommended from its being subject of *Divine Revelation*. And it may be improved, as an useful entertainment; by all who are at due pains to inform themselves concerning it.

What can be more entertaining to a rational mind, than to contemplate the perfections of Power, wisdom and goodness, in the various methods of *Divine Providence*; and the admirable disposition of the times and seasons, which God hath appointed for manifesting his gracious purposes, both toward the church and toward the world. what is said *Psal. cvii. 43.* is peculiarly applicable here, *Who so is wise, and will observe those things, even they shall understand the loving kindness of the LORD.*

And it must be of special use to every *Christian*, to observe that the Scriptures, (upon the truth of which, rests all their hope,) is not only clearly evidenced by their transforming efficacy in the heart; but also by the accomplishment of their predictions in the world.

The accomplishment of *Scripture Prophecy*, is an external and visible evidence of their *divinity*. An *evidence*, which any one may judge of who will compare *Scripture Prophecies*, with the *events* recorded in *Human History*. And the wisdom of God, and his goodness to mankind is remarkably manifested in the *revelation* of *Scripture Prophecy*; in that he *thereby* gives them an evidence for the *truth* of his WORD, which *Brightens* with the length of *Time*.

The exertion of supernatural power, or the working of miracles, at the giving of *Divine Revelation*; and the bringing to pass, the event therein foretold; are the most decisive, or undeniable external evidences, that the *scriptures* are from HIM who *can* controul, and doth superintend, all the operations of created nature. And if the evidence of *miracles* may be supposed to become weak, through the distance of time; the evidence of *prophecy*, doth certainly thereby become more strong. This evidence has appeared so clear to some advocates for *infidelity*, that to avoid the force of it, they have been obliged to alledge, that some part of the prophecies of *Daniel* had been wrote after they were accomplished. But the advantages that *Religionists* may gain from *this evidence*, in support of *Revealed Religion*; will be in a great measure lost, if the accomplishment of *prophecy* in *scripture* is not duly regarded.

The importance of these things doth appear, from what is threatened against those who neglect them. *Psal. xxviii. 5. Because they regard not the works of the LORD, nor the operation of his hands; he shall destroy them, and*

build them up. Our LORD also complains of the Jews for their neglecting this; *Matth. xvi. 3.*
can ye not discern the signs of the times?

And what happened to that people, ought to be duly considered by all others, as a *warning* to beware of so fatal a neglect.

IT may be some advantage, to give a short comprehensive view, of the numbers treated of in the *first part*. Which are as follows.

I. THE 2300 Dan. viii. 14.

This number (as was shewn before) appears to have begun with the *Medo-Persian Empire*, which by a medium among different *Chronologers*, was 534 years before the Christian æra.

Then from 2300

Take 534

It leaves 1766 for the year of the christian æra, in which that time ended; and then the evening-morning, or evening of the morning when the sanctuary is to be cleansed, behoves to have begun.

II. THE 1290 Dan xii. 11.

This number from what is observed *part first*, appears to have begun *in the year 476*. at the fall of the western empire; which made way for the easy and speedy advancement of the man of sin, who began to be manifested at the fall of the heathen power, as foretold *II. Thess: ii. 7, 8.*

Then to 476.

Add 1290.

It makes 1766 for the end of that period.

III. THE 1335 Dan. xii. 12.

It is plain from the text that this number begins with the 1290.

Then to 476.

Add 1335.

It makes 1811, for the end of this time; which also determines the end of the evening and morning, in which the sanctuary is to be cleansed; as will appear, by comparing *Daniel* viii. 14. with *Chapter* xii. 12. For the sanctuary being cleansed, or its being *made just*, as the *Heb.* word imports; in having all the *ordinances* and *laws* thereof, adjusted to the *pattern* of GOD'S WORD, as *Chap.* viii. 14. then that *blessed and holy* state, (spoken of *Chap.* xii. 12.) may be expected to take place.

This *evening* and *morning*, being that time in which the enemies to the government of CHRIST, will make their last efforts to *prevent* his reign; and that in which his witnesses will be in a special manner revived, enlightened and strengthened, to discover and vindicate the mediatory glory and prerogatives of CHRIST their KING; a mixture of the most *discouraging* & *encouraging* events may therefore be expected in this time. But when all the dark dispensations, and discouraging events, (that seem to threaten the extinction of the witnesses,) are over; and the hope of a complete deliverance, from antichristian darkness and tyranny, turned into fruition: A complete reformation of doctrines and ordinances being accomplished. Then the *evening* and *morning* will end; and the happy day begin, when the blessings of holiness and peace shall flow from the glorious sun of righteousness, then risen with healing in his wings.

Therefore when it is said, *blessed and holy is he that waiteth and cometh to the 1335 days*, or

(as the words do more literally read,) *after the days of 1335*; it seems plainly to shew that the end of these days will reach to that *happy time*; and so fall in with the end of the evening and morning; which will therefore (according to this calculation) be about the year 1811.

And if from 1335

1290 be taken,

It leaves 45 years, for the time of the evening and morning, in which the sanctuary is to be cleansed.

IV. THE 42 months. Rev. xiii. 5.

This, as was shewed; appears to have begun at the fall of the heathen power, when an unlawful *dignity* was given to, and accepted of, by the officers of the church.

According to some *chronologers*, this was about 313 or 316, to which add 1218 1218 the days in 42 moons, it makes 1531 or 1534, the first was the year in which *Hen. VIII.* was styled *head of the Church*,† and in the other he got the *supremacy* by act of parliament;‡ which gave rise to a new persecuting power, described Rev. ix. 7. and xiii. from verse 11. to the end.

V. THE 1260 days Rev. xi. 3.

This (as was also shewed) appears to have begun, about the latter end of *Pope Celestine's* time. *Socrates Scholasticus* says of him, that he, "Passing all the bounds of his priestly order, presumed now to *challenge* to himself, secular power and authority." He sent missionaries both to England, Scotland and Ireland. And

Paladius who was sent to *Scotland*, is said to have altered the *primative* form of church government, and introduced episcopacy. And that corruption in worship, was also much increased in his time, appears from what *Mr. Petrie* says in his *church history*, p. 136. his words are, "And by that testimony of *Platina* in "*Celestin*. 1. (who lived about 423.) What other "parts of the *Mss*, besides the Gospels and "Epistles, — are of later standing, and were "not in use in the Church of Rome before "*Celestine*." See more relative to the beginning of this time, *part first* p. 48 — 50. Where it is placed *A. D.* 430,

To which add 1260,

It makes 1690, about which time, the *Witnesses* appear to have been worn out, as *Dan.* vii. 25. And overcome and killed, as *Rev.* ix. 7.

Absolute certainty, is not pretended in these calculations; but it is expected, that they are supported by all the *evidences* that the nature of the subject admits; and that they would appear to be so, were these evidences set in a proper point of view, by any person, whose abilities are equal to the task.

The grounds and reasons from which these calculations are supported, are in some measure treated of in the *first part*. And though what is there said of the *beast*, by which the *Witnesses* are overcome and killed; and also what is said of the *evening and morning*, being a distinct time, from the 2300 days; may appear new to some: Yet if *scripture evidence* is duly attended to, it will appear to be as well supported as many things

in which the most reputed *Commentators* have agreed; and which few or no *Protestants* have doubted of being true. And since this evening and morning, appears to be the same with that notable day *Zech. xiv. 7.* — *known to the LORD, not day nor night.* It concerns all, especially these who profess to wait for the salvation of *Israel*, to be acquainting themselves with what God hath been pleased to *reveal* concerning it in his word.

Some perhaps may object, that an affair of so great importance, and such general concern as the death of the witnesses; cannot be supposed to be confined to so small a part of the world as *Britain*. And that the *Witnesses* who have contended against the *supremacy*, especially since the *revolution*; have been too *obscure*, to answer such a publick character, as the *killed witnesses* bear in scripture.

In answer to this, it may be observed, that the most important affair that ever concerned the world, *i. e.* the manifestation of the *Son of God* in the flesh; was confined to a nation of a smaller extent than *Britain*. And if the glorious Head of the church, the promised *Messiah*; who was the desire of all nations,† and in whom nations were to be blessed;* was hid during the most part of his abode upon earth, in the obscurity of a mean & private life; and when he assumed his publick character, spent a great, not the greatest part of his ministry, in the obscure regions of *Galilee*: Should it then be thought strange, that in *that* period, in which

† *Hag. ii. 7.* * *Gen xxii. 18.*

the state of the witnesses, doth most resemble the humiliation of their Head; they should then be diminished in number, and obscure in situation.

And as it was formerly shown, both from *Daniel* and *Revelation*, that the *British Constitution* as it was established under *H. VIII.* and *J. I.* agrees with the character of the *little horn*, and the *beast* that kills the *Witnesses*; so the *Witnesses* must as certainly be killed within *that dominion*. And as the 1260 days, in which the *Witnesses* were to prophesy in sackcloth, appear to have ended about the year 1690; so the events that then took place in *Britain*, seem to agree better with what is said of the death of the *Witnesses* than any events that have taken place, at any other time, or in any other place. It is also evident from the most public and authentic histories, that in no place of the world, the *testimony* and *sufferings* of the *Witnesses*, have been so directly stated for the kingly glory of *CHRIST* as in *Britain*. And the very character of those who are said to see the dead bodies of the *Witnesses*, *three days and a half*, &c. agrees more exactly with the inhabitants of *Britain*; for they are of, or from, a variety of people, kindred tongues and nations: And by their efforts for liberty, particularly the *Liberty of the Press*, they have prevented the dead bodies of the *Witnesses* from being buried quite out of sight.

But though those who have witnessed against the *antichristian supremacy*, of the *British Government* since the revolution, appear to answer the character of the *killed Witnesses*; yet it is not to be supposed that all others are in a sta

opposition to Christ; there may be many
 others, both in Britain and other places of the
 world, who are endeavouring to walk agree-
 able to the gospel, according to their measure
 of light, or discoveries of gospel truth; who
 do not come up to the character of those, who
do overcome and killed.

For as has been observed, ever since the be-
 ginning of the *sackcloth prophecy*, or the *bringing*
forth of the man child; the professors of christi-
 anity may be considered as divided into three
 classes. Those that carry on the apostacy, and
 are represented by *monstrous devouring beasts*,
 may be considered as one class; and these are
 in constant opposition to the Government of
 CHRIST, and the good of his witnesses. Those
 who are well disposed to the interest of religi-
 on, but through a defect either of clearness or
 courage, do not separate from the *defections*
 they wish to be reformed; these being represent-
 ed by the *woman in the wilderness*, may be con-
 sidered as another class. And the small Rem-
 nant who witness against the defections, in a
 way of separation from those who promote these
 defections; these witnesses being represented by
 the *man child*, may be considered as another
 class. And when they are thus viewed, agree-
 able to *Scripture similitudes*; there appears to be
 a near correspondence between the condition
 of the witnesses, and that of the woman. For it
 is said of the witnesses *Rev. xi. 3. they shall pro-*
phesy 1260 days clothed in sackcloth. and *Chap.*
vi. 6. that they should feed her there (viz. the
woman in the wilderness) 1260 days. Which
 seems plainly to shew, that the testimony of the

witnesses would then be the means of spiritual
 nourishment to serious christians. But as at the
 end of these days, when the Witnesses endeav-
 ouring to bring the Woman out of the wilder-
 nesses by a Reformation, are overcome and killed,
 their dead bodies it is said ver. 8, 9. shall ly
the street of the great city, — 3 days and $\frac{1}{2}$; so
is said of the woman Chap. xii. 14. that she should
fly into the wilderness, — where she is nourished for
a time, and times, and $\frac{1}{2}$ a time. As this seems
 to point out an additional time, that was to suc-
 ceed the 1260 days, so the words seem to point
 out a difference of condition; it is not said as
 in the 6. verse, *they shall feed her:* which may
 perhaps denote, that the *Witnesses* would then
 be *unpopular*, and have but small influence on
 the generality of the most serious and well disposed
 being deprived of the mighty, the man war, the
 honourable man, the ancient, the counsellor and the
 eloquent orator; || and so become an afflicted and
 poor people; † like Zion, called an outcast whom
 man seeketh after. † But for the comfort of a
 true witnesses, the LORD hath promised for the
 very cause, to place salvation in, * and restore
 health to Zion. † And this will be accomplished
 when the SPIRIT OF LIFE FROM GOD, shall
 enter into the dead witnesses after the end of the
 number now to be enquired into. Which is,

VI. THE $3\frac{1}{2}$ Days Rev. ix. 9, 11.

The word (*ἡμέρα*) rendered day, sometimes
 signifies in scripture, an indefinite season or time
 which is determined by certain events that are
 to be accomplished therein. It is so used

|| Is. iii. 2, 3. † Zeph. iii. 12. * Is. xlvii. 13 † Jer. xxx. 1

our LORD, *John ix. 4. Mat. xx. 6 — 11.*
 That the *three days and a half* are of this kind,
 appears considerably evident, from the same,
 or a similar time, being expressed indefinitely,
Dan. vii. 25. and Rev. xii. 14. In Scripture
 language, an evening and morning are called
 a day; therefore, a period of time beginning
 with some special trial, or dark dispensation to
 the witnesses, attended or followed with some
 peculiar state of the testimony, or discovery of
 truth; may fitly mark out, or determine one
 of these days. And how far the following events,
 appear to determine the times in which they
 happened, to be the *three days and a half*, pro-
 phetically foretold; may be considered.

I. The evening of the *first day* appears to have
 begun at the *Revolution*: This was a time of
 general rejoicing and mirth to the Nation, as
Rev. ix. 10. But it was a dead stroke to the
Witnesses; of which the *Lady Erskine* expresses a
 deep sense in her *Soliloquies*. And of this Mr.
Alex. Peden had a clear foresight, when he said
 to one *John Clark*, (speaking of the severe per-
 secution they were then under, 1685.) "John,
 this is indeed a dark discouraging time; but
 there will be a darker time than this; these
 silly graceless wretched creatures the curates,
 shall go down; and after them shall arise a
 party called presbyterians, having little more
 than the name; and these shall as really as
 Christ was crucified without the gates of Je-
 rusalem on mount Calvary, bodily: I say,
 they shall as really crucify Christ in his cause
 and interest in Scotland, — O then, John,
 there will be darkness, and dark days, such as

“the poor church of Scotland never saw the
 “like of them, nor shall see, if once they were
 “over; — John asked where the testimony
 “would be then? He answered in the hands of
 “a few, who should be despised, and under-
 “valued by all.” At another time being in

company with one *James Wilson*, he said,
 “This is a strange day both of sinning and suf-
 “fering, — but this persecution will be stopt
 “in a few years, — and ye are all longing and
 “praying for that day, but when it comes,
 “ye will not crack so much of it as ye trow.
 “— but when that day comes there will be a
 “bake of indulged lukewarm ministers, some
 “out of Holland, England and Ireland, toge-
 “ther with a bake of them at home, and some
 “young things that know nothing, and they
 “will all hive together in a general assembly;
 “and the red hands with blood, and the black
 “hands of defection, will be taken by the hand,
 “and the hand given them by our ministers.”

How *literally*! have these things been ac-
 complished? And what a severe trial was it
 to the *Witnesses*, when the *revolution constitution*
 was so universally applauded? and those whom
 they viewed as their spiritual guides, instead
 of supporting them against the temptations,
 set an example of compliance before them; by
 giving the hand to, and incorporating with,
 that corrupt assembly? And what a dark
 evening must have presented itself to the view
 of those, who through grace were enabled to
 stand that severe trial? when they found them-
 selves deprived of that means of instruction,
 they had so much valued; and had fought the

enjoyment of, with the jeopardy of their lives. But the darkness of *this evening* would abate, and a *morning* of comfort appear; when they found by experience, that the consolations of the Spirit and the knowledge of divine things, were not confined to ministers, and the ordinances administered by them; but that the *scriptures* through the influences of the *Holy Spirit*, were able to make them wise unto salvation; and furnish them thoroughly unto every good work. And thus a *testimony* was maintained against the sinfulness of the *revolution constitution*, both of church and state; by a *Remnant* of witnesses, who formed themselves into *Societies*, for the worship of God, and mutual edification of one another. In this condition they remained, from about the year 1690. to about 1707. this period of time seems therefore fit to determine one of these days, and therefore is here reckoned the first.

II. The evening of the *second day*, appears to have begun about the year 1707. When the generality of those who had held the *Testimony* has been noticed, acceded to Mr M^r Millan.

This was another discouraging trial, to the few that were supported under it, and enabled to testify against the sinfulness of that *accession*. Robert Laurie in his vindication of W. Wilson, says, "From which time viz. 1706. there was little more concord or amity among the witnessing remnant of old dissenters, until most part of the old persecuted witnesses were either dead, or deserted their former testimony, or else deserted keeping communion with Mr. John M^r Millan." He says also page 6.

“Mr. M^cMains and a society in Edinburgh, ha
 “protested and declined the year before.” (i.
 1714.) “and likewise several societies in Tivo
 “dale, Annandale, Dumbarton, Renfrew, &c
 “had declined before. I have (*says he*) before
 “me the names of forty in the correspondence
 “of Nithsdale, and of twenty four in that of
 “Clidessdale, who dissented in the years 1715
 “and 1716.” When so many had recovered
 their ground, and united in testifying against
 the *defections of that time*; a morning of hope be
 gan again to dawn. This time also produced
 something *new* in their *Testimony*; for beside
 the *defections of the revolution constitution*, they
 had also *those of the reformed & associate presbyte*
ry, to testify against. A pamphlet intituled
The Testimony Deserted, was published against the
former, in the year 1743. and another intituled
Magestracy Settled &c. was published against the
latter, in the year 1747. These events being
 fit to mark out, or determine the *time* in which
 they happened, to be another *day*; it is here
 reckoned the *second*; and might end about
 the year 1750.

III. The evening of the *third day* seems to have
 begun about the year 1750. when the gener
 ality of the societies in the *Merse, Edinburgh*
&c. acceded to those called the *reformed presby*
tery. This seemed again to threaten the dis
 solution of that small remnant, who had been
 witnessing against the defections of that presby
 tery &c. and was another heavy trial and dis
 couragement to them that stood it. It was in
 deed with a view of having the defections re
 moved, that this accession was made, by the

most part; and some of the members of the presbytery, gave them considerable ground to expect it before their accession; and therefore when they found themselves disappointed, *they soon declined* the presbytery. But how sadly might they repent their folly, when they saw how they were diminished and divided by what they had done; nor have they ever yet again attained to so promising like a condition, for numbers & able members, as they had been in before that accession took place. Yet after a general correspondence was settled, among the *Societies who declined those ministers* they had acceded to; the love and concord that appeared among them who *continued* in union, and the clear and consistent views they attained of the mediatory offices of CHRIST, through the enlightening influences of the *word and Spirit* of GOD, opened another morning of hope; which may mark out or determine another *day*, which appears to have ended about the year 1766.

During this *day or time*, the *scripture doctrine* concerning the *Mediatory Offices* of CHRIST, came more particularly to be enquired into; and it appeared from *scripture testimony*, that all the offices of CHRIST are of *universal* extent. The *scripture doctrine* concerning the prophetic teaching of CHRIST, is, that *in him was life, and the life was the light of men.*† And that this *was the true light, which lighteneth every man that cometh into the world.*† And the *scripture history* shows, that the laws & ordinances therein revealed, are *addressed* to mankind *indefinitely*, and

suited to their present state in general.

That the ten commandments, which contain a summary of revealed duty, are binding upon all mankind, seems to be granted by all; and that these commandments are a *Mediatory Law*; or that they were promulgated by CHRIST in his *mediatory character*; is evident, not only from the *preface*, in which the *lawgiver* takes the title of *Redeemer*; but also from the *design* of the *sinai covenant*; and the *manner* in which it was administered. The *design* of the *ordinances* therein enjoined was to *shadow out by these*, the *good things contained in the promises and prophecies* relative to CHRIST, and the more full *dispensation of his grace* under the new Testament times. So the law is expressly said to have, *a shadow of good things to come*, — Heb. x. i. And the *Priests* to serve, *unto the example (or pattern) and shadow of heavenly things*, Heb. viii. 5. So the *Law* with these *Ordinances*, was to serve as a *School-master to bring unto CHRIST*, Gal. iii. 24. It was therefore a *Mediatory Law*, and all the *agents, angels or messengers*, that were in any respect made use of as means or instruments, for *ordaining, disposing or commanding* that *Law* to the people, are expressly said to have been in the *hand of a mediator*, Gal. iii. 19.* The manner is

*The verse in the greek is, and might be read, thus

Τί¹ ἐν² ὁ³ νόμος; ⁴ Τῶν⁵ παραβάσεων⁶ χάριν⁷ προστεθέν,
ἄχρις⁹ ἢ¹⁰ ἔλθῃ¹¹ τὸ¹² σπέρμα¹³ ὃ¹⁴ ἐπηγγελῆται,
διαλαγείς¹⁶ δι¹⁷ ἀγγελῶν,¹⁸ ἐν¹⁹ χειρὶ²⁰ μεσίτης.²¹

Why¹ then is² the⁴ law? ⁸ It⁸ was⁸ added⁷
favour⁵ of⁶ transgressions, ⁹ until¹² the¹³ seed¹⁴
which¹⁵ was¹⁵ promised¹¹ should¹¹ come

in which this Law was administred, doth also shew that it is a Mediatory Law; For when Moses had spoken every precept to all the people, according to the law, he took the blood — and sprinkled both the book and all the people, saying, this is the blood of the testament which God hath enjoined un-

¹⁶commanding it ¹⁷by ¹⁸messengers, ¹⁹in ²⁰the ²¹hand ²²of ²³a ²⁴Mediator.

The word (marked ⁷) rendered in favour, doth most frequently signify GRACE, and THAT came by JESUS CHRIST, John i. 17. And when the law is said to be in favour of transgressions, the meaning is, in favour of them that transgress; as when it is said Rom. xiii. 3. Rulers are not a terror to good works, but to the evil; the sense is, that they are not a terror to good workers, but to the evil.

The word (marked ¹⁶) rendered commanding, is a participle from the verb διατασσω which often signifies to command, and is so rendered Mat. ix 1. Acts xviii. 2.

The word marked ¹⁸ properly signifies messengers, and in Scripture is not only applied to heavenly or spiritual messengers, but also to earthly or fleshly ones; so the Prophets which God raised up & sent to command the people to observe his law, are called messengers II. Chron. xxxvi. 16. in the Greek Bible the word messengers is αγγελαι ANGELOUS.

The verse appears therefore plainly to shew, that the Sinai covenant, was a dispensation of grace; that Moses and all the Prophets, who were employed in making a disposition of the law to the people, (Acts ii. 53.) or commanding obedience unto it, as they spoke by the spirit of Christ which was in them; (I. Pet. i. 11.) so they were in his hand as Mediator.

to you. *Heb. ix. 19, 20.* We have also a particular account of this, *Exod. xxiv. 7, 8.* And he took the book of the covenant, and read in the audience of all the people: And they said, all that the LORD hath said will we do and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the LORD hath made with you, concerning all these words. Here the law of the covenant is formally read, and the consent of the people given; then they are sprinkled with blood, called the blood of the covenant or testament, as it is *Heb. ix. 20.* this is a similar expression with that used by our LORD, when he said, *this is my blood of the new testament.* And shews, that CHRIST shed his blood that he might bequeath unto, and put his people in possession of the unspeakable privileges, that are the fruits of his humbling himself, and becoming obedient unto Death; so the blood with which Moses sprinkled the people was shed, that the LORD JESUS CHRIST might be represented to their faith, as a suffering Saviour. This blood sprinkled upon the people, might also represent the fellowship they were to have in the sufferings of CHRIST, or the duty of exercising themselves in mortification and self-denial, according to the precepts and instructions contained in that covenant. And so Believers had the same objects represented to their faith, then, that they have now; only not so clearly. Baptism represents these things under the new testament, as we are taught *Rom. vi. 3, 4.* Know ye not that many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried

with him by baptism into Death; that as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

With what ardour doth the apostle Paul speak of this fellowship in the sufferings of CHRIST, *Philip. iii. 8* — *10.* — that I may know him, & the power of his resurrection, being made conformable unto his Death.

The people of Israel, by their being under the sinai covenant, had GOD nigh unto them, *Deut. iv. 7.* and were a people near unto him, *Psa. cxlviii. 14.* And this could only be by Christ, for it is by him only, that sinners are brought near unto God; which proves that he was held forth in that covenant, as the object of their faith; and consequently that it was a dispensation of GRACE. JEHOVAH having thereby avouched them to be his people, and declared himself to be their God; they were assured of his gracious protection while they observed what was commanded, and warned of their danger, if they broke God's covenant, and defiled his sanctuary which he had placed among them.

The case is the same under the new testament dispensation; for godliness still has the promise of the life that now is & that which is to come, *I. Tim. ii. 8.* And many warnings are given, of the danger of sin; the apostle Paul gives an awful admonition even to those who through the inwelling of the spirit are become the temple of God, *I. Cor. iii. 16, 17.* Know ye not that ye are the temple of GOD, & that the Spirit of GOD dwelleth in you; if any man defile the temple of GOD him shall GOD Destroy. The scriptures do clearly show, that the special privileges bestowed upon

the Church, both under the old and new testament dispensations, were intended not only for their own instruction and benefit, but also to promote the *prophetic teaching of Christ* through the rest of the world; the church is called

In the old testament,
A kingdom of priests,
and a holy nation, *Ex.*
xix. 6.

JEHOVAH'S witnesses
to the nations,
that he was the true
God, *Isa xl. 10, 12.*

In the new testament
A royal Priest-hood
and a holy nation, *1*
Peter ii. 8.

CHRIST'S witnesses
to the people, that he
is the true MESSIAH
Acts v. 32. Rom. x. 9.

These characters, with that of their being called *the salt of the earth*, and *the light of the world* *Mat. v. 13, 14.* do clearly shew, that these privileges are preserved among them in the midst of general defection, by the gracious interposition of Divine Power, (and that often in an extraordinary manner,) not only in favour to them, but that others also through their mercy, might obtain mercy. This is further evident from Solomon's prayer *I. Kings viii. 41.*

— that all people of the earth may know thy name
to fear thee, as do thy people Israel, — ver. 60

That all the people of the earth may know that the
L O R D is God, and that there is none else

And from the prayer of our LORD, *John xvii. 20.*

21. Neither pray I for these alone, but for them also
so who shall believe on me through their word; that

they all may be one, as thou, Father, art in me
and I in thee, that they also may be one in us: That

the WORLD may believe that thou hast sent me.
The Scripture History doth also inform us

at all God's dealings with men, have been
 ited to convey the knowledge of himself and
 his ways, to the whole human race. All the
 mily of *Adam* had access to know what was
 revealed to him: And when the generality,
 corrupted their ways, and filled the earth with
 violence; *Noah* was raised up a preacher of
 righteousness; and when they disregarded his
 admonitions, and abused the long suffering pa-
 tience of God; he by a most awful & universal
 judgment, destroyed the earth and its inhabi-
 tants, *Noah* and those that were with him in
 the *Ark*, only excepted. Nothing can be con-
 ceived so suitable as this, to impress the minds
 of the survivors with a sense of the sovereign
 majesty of G O D, and excite them to observe
 his laws & ordinances; which they had all ac-
 cess to be informed of, being again brought
 within the compass of one family. And when
 notwithstanding of all this, wickedness again
 spread in the world with the increase of man-
 kind, and prevailed most remarkably in *Sodom*
 and *gomorah*; to give it a check, these Cities
 were set forth as examples of divine vengeance,
 suffering (as it is said in the epistle of *Jude*) the
 vengeance of eternal fire. The plagues inflicted
 upon the *Egyptians*, for their disobedience to
 the command of JEHOVAH: The destruction
 of the *Canaanites*, for their abominable wicked-
 nesses: Together with the miraculous interposi-
 tion of divine power in behalf of *Israel*, who
 were then selected to be God's witnesses; were
 all admirably calculate, to make the nations at-
 tentive to the law and ordinances committed to
 that people. The wisdom and goodness of God

was also wonderfully manifested in favour of the nations, in communicating the extraordinary effusion of the *SPIRIT* at the day of pentecost, when so great an assembly of *devoute men*, from so many nations, were gathered together at *Jerusalem*; who might be *witnesses* of that extraordinary event, and so facilitate the propagation of the gospel in their respective nations.

The design of this will not admit of enlarging, but from an attention to what has been noticed, it will appear; that an external means of instruction has been held forth to the world, not only by the traditional knowledge of Divine Revelation, that might in an ordinary way be conveyed from one generation to another, and the ordinary occurrences by which the apostate Nations might have intercourse with the Church; but also by extraordinary interpositions of providence for that end. Nor

has the internal means of teaching been withheld; for the Spirit of God did strive with the disobedient in the days of *Noah*, and *Stephen* testified to the unbelieving & disobedient *Jerusalem*, that they did *always resist the Holy Spirit*. The universal extent of the Prophetic Teaching of *CHRIST*, is therefore a plain *Scripture Doctrine*.

That the priestly office of *CHRIST* is also of universal extent, is evident from the direct testimony of *Scripture*, and the necessary consequences of its *clearest doctrines*.

The direct testimony of scripture may be considered, 1st, as it respects mankind in general; and it is, That *CHRIST gave himself a Ransom for all*, 1. Tim. ii. 6. That he *tasted death for (παρὰς) every one*, Heb. ii. 9. That he is the

propitiation for our sins; and not for ours only, but also for the sins of the whole world, I. John ii. 2. See also John iii. 16, 17. & vi. 51. 2d, with respect to those in particular, that do, or may perish; the scripture testifies: That some bring upon themselves swift destruction, by denying the Lord that bought them, Jude 4. That one may perish for whom Christ died, I. Cor. viii. 11. That they may fall under a much sorer punishment than those who died for despising Moses' law, who have been sanctified by the blood of the covenant, Heb. x. 28, 29. and sanctification is only extended to those for whom CHRIST died, Heb. xiii. 12.

That the clearest doctrines revealed in scripture do rest upon, and necessarily imply, the universal extent of CHRIST'S priestly office; will appear from the following particulars.

1. The universal offer of the gospel, or the general invitation of mankind sinners, to receive the benefits therein held forth, is a very clear scripture doctrine; Mark xvi. 15. Go ye into all the world, and preach the gospel to every creature. II. Cor. v. 19, 20. — God was in Christ reconciling the world unto himself, — we pray you in Christ's stead be ye reconciled to God. John vii. 37. — if any man thirst let him come unto me, says Christ, and drink. Prov. viii. 4. Unto you, O men, I call, and my voice is to the sons of man, or to the sons OF THE SON OF ADAM. Isai. xlv. 22. Look unto me, and be ye saved, all the ends of the earth: for I am God, and none else. Isa. lv. 3, 6, 7. — bear ye heed, and your soul shall live, — seek ye the LORD while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the un-

righteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Now this doctrine so clearly revealed in these and many other places, necessarily implies the universality of Christ's priestly office; for there can scarce be a greater inconsistency, (however little attended to by many pious and learned men) than to declare or preach good tidings to them, to whom no good thing is promised; and to invite them to *life, mercy and abundant pardon*, to whom the sacrifice and intercession of Christ doth not extend. Moreover, our LORD commanded, that *repentance and remission of sins should be preached in his name, among all nations*, Luke xxiv. 16. Agreeable to this, Paul when speaking to a mixed multitude, said to them all without exception, *Be it known unto you, that through this man is preached unto you the forgiveness of sins*, Acts xiii. 38. But, *without shedding of blood there is no remission*, Heb. xix. 21. therefore the blood of CHRIST was shed for all without exception.

2. That all mankind enjoy outward privileges in a common way, is plain from our LORD's words Mat. v. 45. Now the privilege of *Sun and Rain*, which is common to the *evil & good, the just & the unjust*; is included in the covenant that GOD made with *Noah*, wherein *seed time and harvest, summer and winter, day and night* were promised; and that upon his *smelling sweet savour*, from Noah's sacrifice, Gen. viii. 21, 22. Which could only be, as it represented and related to the sacrifice of CHRIST: Therefore, all these privileges, are communicated

through his blood. Which is also represented in a lively manner in the bow which was made the token of the covenant, by the beautiful red that encircles the green; which shews, that there is no access to, or way of communicating, the ever green, or unfading promises, (even those that respect common privileges,) but through blood, even the blood of CHRIST.

Agreeable to this it is said, *Psal. lxxv. 3. The earth and all the inhabitants thereof are dissolved: I bear up the pillars thereof. And Isa. xlix. 1. Thus saith the LORD, — I will preserve thee, and give thee for a covenant of the people, to establish the earth.* Few will doubt that these texts refer to CHRIST, by whom all things consist. *Col. i. 17. 3. All mankind are commanded to believe in Christ. I. John iii. 23. This is his commandment, that we should believe in the name of his Son Jesus Christ. John vi. 29. — this is the work of God, that ye believe in him whom he hath sent.* The Apostle Peter said to a great assembly, *repent, and be baptized every one of you, Acts ii. 38.* And Paul shewed to them at Damascus, and at Jerusalem, and throughout the coasts of Judea, and to the Gentiles, *that they should repent and turn to God, Acts xxvi. 20.* None can repent & turn to God, but by believing in Christ, and to believe in him, (according to the scripture) *to believe that he died for our sins I. Cor. xv. 3.* Therefore he died for the sins of all mankind, since all are commanded to believe in him; or else some would be commanded to believe a ly. It is also said, *I. John v. 10, 11. — he that believeth not God, maketh him a liar, because he believeth not the record that God gave of his Son. And*

this is the record, that God hath given us eternal life, and this life is in his Son. It is plain there can be no life in CHRIST, for them he did not die for; and if GOD did not testify that there is life in his Son for them that believe not, their unbelief would not contradict his testimony, or as it is in the text, *make him a liar.* Therefore Christ died for, and hath life in him for them that believe not; and hence complains, *that they will not come to him, that they might have life.* John v. 40. And Jonah ii. 8. *They that observe lying vanities forsake their own mercy.* Now it is certain, that no mercy can belong to any, but these for whom CHRIST died.

4. The dying love of Christ, is proposed as a motive & reason of obedience, *II. Cor. v. 14, 15.* *For the love of Christ constraineth us; judging thus, that if one died for all, then all were dead; and he died for all, that they who live should not henceforth live to themselves, but to him that died for them, — I. Cor. vi. 20. For ye are bought with a price; therefore glorify God in your body, and in your spirit, —* Christ has therefore died for all, since all ought to glorify God as here required. Besides he is here expressly said to have died for all.

5. The ground of condemnation implies that Christ died for all; *John iii. 18, 19.* — *he that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God.* And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. *II. Thess. i. 7, 8.* — *the Lord Jesus shall be revealed from heaven, — In flaming fire, taking vengeance on them that know not God, and that obey not the gospel.*

of our Lord Jesus Christ. These texts shew, that the condemnation of mankind sinners is, because they disobey gospel commands, and abuse gospel privileges; which also proves that he died for them, for certainly all gospel privileges flow from his death. The sin of unbelief is spoken of as if there was no other, *John xvi. 9. He (the Spirit) shall convince the world, — sin, because they believe not on me.* Which shews that it is the great condemning sin of the world. No obedience can be acceptable to GOD, but such as proceeds from true faith; it is this excellent grace that *purifies the heart, works by love, overcomes the world, and is a shield against all the darts of the wicked.*

6. The nature of future punishment revealed in scripture, doth also imply that CHRIST died for all. For it is *the wrath of the Lamb.* *Rev. xvi. 16. The Lamb of God who taketh away the sin of the world.* The wicked will be punished, *from his presence, and from the glory of his power, II. Thess. i. 9.* See also *Rev. xiv. 10.*

This implies that all mankind are the purchased property of CHRIST; for as such they are still in his hand, and suffer for despising mediatory authority, and abusing mediatory privileges.

That the Kingly Office of CHRIST is also of universal extent, the scriptures expressly declare. He is *king of saints, Rev. xv. 3. King of Zion, Psa. lxxvi. 1. King of nations, Jer. x. 16. Prince of the kings of the earth, Rev. i. 5. His kingdom ruleth over all, Psal. ciii. 19.* That this universal kingdom, is a Mediatorial kingdom, is plain from *Mat. xi. 27. All things are delivered unto me of*

my Father. Possession by gift is a mediatory possession. And *John* v. 22, 27. *The Father*

judgeth & *sees* no one, but hath committed all judgment unto the Son; — and hath given him authority to execute judgment also, because he is the son of man.

Here all judgment, and authority to execute judgment, is not only said to be GIVEN to him, but given BECAUSE he is the son of man. So

also *Philip*. ii. 8 — 11. *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore*

God also hath highly exalted him, and given him a name which is above every name; that *wh^o* in^t the name of *Jesus* every knee shall bow, of things in

heaven, and things in earth, and things under the earth; and that every tongue should confess, that *Jesus Christ* is Lord, to the glory of *God the Father*. He is therefore LORD of ALL, *Acts* x.

36. Being exalted to the right hand of GOD, *Angels, and Authorities, and Powers, are subjected to Him*. *I. Pet.* iii. 22.

It appeared to be a native consequence of the universal extent of the offices of CHRIST, particularly his kingly office; that all lawful authority for the execution of any office, religi-

ous or civil, must be derived from him.

That civil government is an ordinance of CHRIST, of as positive divine institution as the ecclesiastic; is evident, in that every thing re-

lative thereto, is revealed in the same scriptures, and enjoined by the authority of the same LORD, the one LAW-GIVER and KING.

The qualifications of Civil Rulers are prescribed, *Exod.* xviii. 21. *Deut.* i. 13. *II. Sam.* xxiii. 3. The manner of their administration,

Deut. xvi. 18, 19, 20. & xvii. 6. The manner of their appointment, is also shown to be by the choice of the people, *Deut.* i. 13. & xvi. 18. Hence it appears, that though the ordinances of Ecclesiastic and Civil Government are distinct, the one respecting the *civil*, and the other the *religious* concerns of mankind; yet both are *divine ordinances*, appointed for their good. And it is also certain that *all good things* that mankind enjoy are through the mediation of Christ. That *Civil Government* belongs properly to the *mediatory administration*, is further evident, in that the design of it is to restrain or punish sin, and to promote the great end for which the Son of God was manifested, *i. e.* to destroy the works of the devil. When all these things are considered, and particularly our LORD's testimony *Mat.* xxviii. 18. *All ~~εξουσια~~ AUTHORITY — is given unto me of MY FATHER.* How daring is it in any, especially his professed subjects, to contradict his plain testimony, by saying, civil authority is not from him. If civil rulers receive not their authority & trust from CHRIST, to whom are they accountable? The scriptures are clear and determinate, that CHRIST is both LORD of all, and JUDGE of all: *As Mediator.*

These subjects relative to the offices of Christ, were the chief points of *testimony* contended for by the forsaide Societies, between 1750, & 1766. During which time, fundry publications were presented to the public in favour of these sentiments, by individuals. These events, may therefore determine another day.

IV. The *half day* appears to have begun about the year 1766, when another *dark evening*

seems again to have taken place upon the small remnant; an evening longer in duration, and more discouraging in its aspects, than any of the other three. For since that time to this, which is now about 12 years; a train of discouraging *events* relative to these societies have taken place. Some of their members have fallen from their former profession, and deserted them; and some who retain their former profession, seem at a stand for fear of danger; and so withhold their aid in a time when most needed. By which their number has been diminished, their hands weakened, and their hearts discouraged. And though they have endeavoured to promote the knowledge of the truths they profess, by all the means in their power; yet all they do seems to be disregarded. All which presents to the view, a most dark & dismal *evening*, in which no light of comfort or hope is to be seen, but only in the promises and prophecies revealed in the word of G O D. Evening and morning being the scripture division of a day, the first half must be all evening when so divided. The last $\frac{1}{2}$ day in which the witnesses ly dead, must therefore fall in with the evening of the morning in which the sanctuary is to be cleansed; for both these, must refer to the last dark dispensation that the *church* or *witnesses* will be under, before the kingdoms of this world, become the kingdoms of our LORD and of his CHRIST. And the 2300 days having ended about the year 1766 (as before observed) agrees with, and confirms what is said of the $\frac{1}{2}$ day beginning about that time. And the *time* that has succeeded *that era*, has not only been distinguished by the es-

ents already noticed; but also by further en-
 quires into the consequences of the universal
 extent of the offices of CHRIST: The *Scripture*
doctrine of the Trinity. And endeavours to
 attain the administration of the ordinances of
 the gospel. What was intended concerning
 the last, was published in an *Abstract of principles*
and designs, 1771. And what has been done
 this way, is published this year 1778, with some
Observations on the conduct of those called the refor-
med presbytery. Since the foresaid *Aera* 1766,
 some very important events have also taken
 place relative to the *British Empire;* which is,
 as has been shown, the last persecuting power
 prophesied of in Scripture, and that by which
 the witnesses are killed. The *Colonies in North*
America having long complained, at length op-
 posed the measures of *British Government;* hosti-
 lities commenced *April 19 1775;* and in
 1776, they declared themselves *Independent*
States. Which independency they seem more &
 more likely to support. What the issue of these
 things will be, a little more time will perhaps
 better show. But it is certain that the last of
 the *earthly powers* represented by the *great image*
Dan. ii. will be first utterly abolished; for it is
 not till the *image is smitten in its feet,* that the
 belly, the breast and the head becomes like the
 chaff &c. see *Dan. ii. 34, 35.* and *Chap. vii 11, 12.*
 It therefore concerns all the supporters of un-
 scriptural government, to hearken to the voice
 of the present alarming dispensations, and the
 admonitions of God's word; that by *faith* they
 may submit to the government of *Christ,* lest he
 command them to be slain before him. *Lu. xix 27*

It is also certain, that a continuance of trials is no evidence that God hath not begun to deliver a people; for after the people of *Israel* were delivered from under the hand of the *Egyptians*, they were exposed to many trials; and their case looked several times altogether hopeless, viewed according to human probability. But the design of all these trials was, *to humble them and to make them know, that man doth not live by bread alone, but by every word that proceedeth out of the mouth of Jehovah*, Deut. viii. 3. *That they might set their hope in God*, Psal. lxxviii. 7. *And that he might do them good at the latter end*, Deut viii. 16.

The poor afflicted *Witnesses*, may therefore with reverential awe, and holy confidence, look up to HIM for support, who is their sovereign LORD, and merciful FATHER, who chasteneth every son whom he receiveth; and yet afflicts not willingly, nor grieves the children of men; these afflictions being all *needful* to promote their good in the end. And though they should for their sins be deprived of what they have in some measure enjoyed, their case would only be similar to that of the *Israelites*; who after they had seen the fruit of the promised land, perhaps tasted of the grapes of *Eshcol*, were turned back into the wilderness for their unbelief. To prevent this let them live by faith upon the Son of God; walk by faith and not by sight; and be valiant for the truth upon the earth: For, *he that cometh will come and will not tarry*.

May he come quickly, and plead his own cause, and be exalted in his own power.